

A Frendly

farewel, which Master Doctor
Ridley, late Bishop of Lon-
don did write beinge prisoner in
Oxford, vnto all his true Louers and
frendes in God, a litle befoze that
he suffered for the testimony
of the truthe of Christ
his Gospell.

Newly set forth and allowed accoꝝ
ding to the order apoynted in the
Quenes Maesties Injunc-
tions.

Ecclesiasticus. 4.

For the truthe strue thou
vnto death.

Printed at London by
Ihon Day, dwelling ouer Alders-
gate, beneath. S. Martius.
1559. The. 10. of Nouembre.

*Cum gratia & priuilegio Regie
Maestatis per Septēnium.*

JOHN FOXE

to the gentle Reader.



Amongest manye o-
ther worthy & sun-
drie histories, and
notable acts which
we haue in hande, and entēde
(by the grace of Christe oure
Lorde) shortly to set abrode, of
such as of late daies haue ben
persecuted, murthered, & mar-
tyred for the trewe Gospell of
Christ, in Quene Maries rai-
gne. Iurlic to begin with this
litell treatise of Doct. Nicho-
las Ridley, late Bysshoppe of
London, this shalbe to desyre
thee (gentle Reader) to accept
it, and studiouslye to peruse it

(:)

in

To the Reader.

in the meane tyme, whyle the
other Volumes be addressing,
which we ar about, touching
the full Historie, processe, and
examinations, of all our bles-
sed brethren, lately persecuted
for rightuofnes sake. Whiche
Histories whā they shal come
to light, (I suppose) thou shalt
see as horrible a slaughter of
the Saintes, ioyned with as
much crueltie of some English
herkes, as euer in anye one re-
alme before Christe, or after
was sene. In the meane time
because all thynge can not be
done at once, & the Volumes
be long, accept well in worth
this litle (but pithie) worke of
this

To the Reader.

this forsaide Bishoppe, in expectation of greater thynges, which shall (perchaunce) more largely satisfie thy desyre. Concerning the contentes of this Booke, the Argument doeth easily import. For the worthines therof, the name onely of the Author is a sufficient commendation, though I bestow no prayse therof. Firste whan thou readist it by the name of a State well, thou maiest vnderstande a faithfull Declaration, as of one, beyng in that case, nothing dissembling his conscience in suche matters and controuerxies of religion, wherfore he suffered.

Againe

To the Reader,

Againe, whan thou readist
wrytten by Doctor Ridley,
Bishoppe of London by that
onely name, thou maiest vn-
derstande, of what excellencie
and learning, the worke is to
be thought procedynge from
suche a man whose profounde
learning is vnknewe to few.

Thus doble waies are we
bounde to the Lorde, who not
onely by the bloud and death
of his Sainctes, confirmeth
the testimonie of his trueth,
but also besydes theyr death,
leaueth such monumentes be-
hinde them, which no lesse cō-
founde the aduersary, as con-
firme the godly.

Briefly,

To the Reader,

Briefly, as there is nothing
in this Booke that greatly needeth
any mans commendati-
on, beyng able ynough of his
owne praise: so neyther do I
so mistrust thy vertuous to-
wardnes (good and Christian
Reader) in godly studie & rea-
ding that thou shouldst great-
ly need my exhortation there-
unto, or any Epistle before the
worke: saue only that I wold
desyre the aide of thy Christiā
prayer, whereby the thinges
maye the more luckely come
forward, whiche for thy sake
at this present we do achene,
to the fortheryng of God hys
glory, the testimony of true re-
ligion

To the Reader.

ligion, and establiſhing of thy
conſcience. Thus deſyring the
brotherly helpe of thy prayer
I wiſhe thee to farewel with
well fare in the Lorde. The
grace of Chriſte conſyrme vs,
and ſtablyſhe vs in all
wel doing, to the glo-
rie of his name.

Amen.



A Frendly

farewel, which Master Doctor
Ridley, late Bishop of Lon-
don did write beinge prisoner in
Oresorde, vnto all his true Louers and
frendes in God, a litle befoze that
he suffered for the testimony
of the truthe of Christ
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*Cum gratia & priuilegio Regie
Maieſtatis per Septenium.*

A FRENDLIE

farewell.



A man minding
to take a farre iorney
and to departe from
his familiar frendes,
commenly, and natu-
rally hath a desyre to
bid his frendes farewell befoze his
departure. So likewise now I,
lokyng when that I should be cal-
led for to depart hence fro you (O
all ye my deare beloued bzethzen,
and sisters in our Saniour Christ,)
that dwell here in this worlde, ha-
uyng nowe a like minde towarde
you all. And also blessed be God of
this such time and leasure, wherof
I right hartely thanke his heauely
goodnes, I byd you all my deare
bzethzen and sisters in Christ, that
dwell vppon the earth, after suche
maner as I can. Farewell.

A. ij.

Farewell

A frendly farewell.

Farewell my deare Brother
George Shypside, whom I haue
euer founde faithfull, trustye and
louing in all state and conditions:
And now in y^e tyme of my crosse, o-
uer all other to me most frēdly, and
stedfast. And that whiche liked me
best ouer al other thinges: in God-
des cause euer herty.

Farewell my deare syster Alice,
his wife: I am glad to hear of that
that thou doest take Christs crosse,
which is laied now (blessed be god)
both on thy back, and mine in good
part: Thanke thou God, that hath
gyuen thee a godly, and a louynge
husbande: Se thou honoꝝ him, and
obey him, according to Gods lawe.
Honoꝝ thy mother inlawe his mo-
ther, and loue all that perteyneth
vnto him: beyng readie to do them
good as it shal lie in thy power. As
foꝝ thy childzen I doubt not of thy
hul-

A Frendly Farewell.

husbande, but that he which hathe gyuen him a hert to loue, and feare God, and in God, thē that pertaine vnto him, he shall also make hym frendely and benefyciall vnto thy childzen, euen as if they had bene gotten of his owne body.

Farewell my welbeloued brother John Rydley of the Maltowen and you my gentle and louyng syster Elizabeth, whome besydes the natural leauge of amitie, your tender loue which you were sayd euer to beare towarde me, aboue the rest of your brethren doeth bind me to loue: My mind was to haue acknowledged this your louing affection, & to haue acquitted it wth dedes, & not with words alone. your daughter Elizabeth I bid farewell, whō I loue for the meke & gentle spirite that God hath geuē her, which is a p^{re}cious thing in the sight of God.

A. iij.

Fare-

A frendly farewell.

Farewell my beloued Sister of
Unthancke, with all your children
my Nephewes and Nices, since y^e
Departure of my Brother Hughe,
my minde was to haue bene vnto
thē in the stead of their father. But
the Lord God must & will be their
father, if they wil loue him & feare
him, and liue in y^e trade of his law.

Farewell my welbeloued wor-
shipfull Cozein Nicholas Ridley
of Wyllymountswicke & your wife,
And I thank you for al your kind-
nes shewed both to me: and also to
all your owne kinsfolke and mine.
Good Cozein, as God hath set you
in that our stocke and kindred not
for any respect of your person, but
of his abundant grace and good-
nes to be as it were the Belwether
to ordre and conduct the reast, and
hath also endued you with his ma-
nifold gifts of grace bothe hea-
uenly & worldly aboue others: So

A Frendly Farewell.

I pray you good Cosē, as my trust & hope is in you, continue & increse in maintenance of truthe, honesty, righteousness & all true godlines: & to the vttermost of your power to withstād falshed, vntruth, vnrighteousnes and all vngodlines, whiche is forbid and condempned by the word and lawes of God.

Farewel my Cosē Rasse Whitfield, oh your time was very short w me: mi mind was to haue don you good, & yet you caught in that litle time a losse. But I trust it shalbe recompēced as it shal plese almighty god.

Farewel al my whole kindred & countrymen. Farewel in Christ altogether: the Lord which is y^e searcher of secretes knoweth, that according to my harts desire, mi hope was of late y^e I shuld haue come among you, and to haue brought w me aboundaunce of Christes blessed Gospel: accordinge to the duty

A frendly farewell.

of that office and ministry, where
vnto amōg you I was chosen, na-
med and appoynted by the mouthe
of that oure late pierceles Prince
and king Edward. And so also de-
nounced openly in his court by his
pzeny counsaile.

I warne you al my welbeloued
kinsfolkes and contreimen that ye
be not amased or astonied at the
kind of my departure or dissolutiō.
For I ensure you I thincke it the
most honoz that euer I was called
vnto in all my life. And therfore I
thancke my Lord God hartely for
it, that it hath pleased him to call
me of his greate mercye vnto this
highe honoz, to suffer deathe wil-
linglye for hys sake, and in hys
cause, vnto the which honoz he cal-
led the holye Prophets, and his
dearely beloued Apostels, and his
blessed chosen martirs. For knowe
ye

A Frendly Farewell.

ye that I doubt no moze, but that the causes wherefoze I am put to death are Gods causes and of tru- the, then I doubtte that the Gospel which I hon wrote is the Gospell of Christ, or that Paules Epistles are the verye word of God. And to haue a harte willinge to abide and stand in Gods cause, and in Chri- stes quarrell euen vnto deathe, I ensure the (O man) it is an in esti- mable and a honozable gift of God geuen only to the true electes and dearly beloued childre of God, and inheritoures of the kingdome of heauen. For the holye Apostle, and also martyrs in Chrestes cause.

Saint Peter saith: If ye suffer re- buke in the name of Christ, that is in Chrestes cause, and for his tru- thes sake, then ye are happye and blessed, for the glozy of the spirit of God resteth vppon you. If for re- buke

A Frendly Earewell.

buke sake suffered in christes name,
a mā is pronoūced by the mouth of
þ holy Apostle, blessed and happye,
how much moze happy and blessed
is he that hathe the grace to suffer
Death also. Wherefoze al you that be
my true louers and frēdes, reioyse,
and reioyse with me againe. And
render with me hartly thanckes to
God oure heauenly father, that for
his Sonnes sake, my Sauoure
& redeemer Christ, he hath vouch-
saued to call me, beinge els with-
out his gracious goodnesse, in my
selfe but a sinfull and a vile wret-
che: to cal me I say, vnto this high
Dignitie of his true Prophets, and
of his faithfull Apostles: and of
his holpe elected and chosen Mar-
tyrs, that is to die and to spende
this Temporall life in the defence
and maintenaunce of his eternall
and euerlastinge truthe. Ye knowe
that

A Frendly Farewell.

that be my Countrey men , dwel-
linge vppon the Borders , where
(alas) the true man suffereth oft-
times muche wronge at the theues
hande : if it chaunce a manne to be
slaine of the theefe (as it oft chaun-
ceth there) whiche wente oute with
his neighbour to heape hym , to
rescue his goodes againe , that the
more cruellie he be slaine: and the
more stedfaste hee stooke by hys
neighbour in fighte agaynst the
face of the theefe , the more fauour
and frendship shall all his poste-
ritie haue for the slaine mans sake
of all them that bee true : as longe
as the memozye of hys acte , and
hys Posteritye dothe endure.

Euen so ye that be my Kins-
folke and Countrey men , knowe
ye, howe so euer the blinde , igno-
raunte and wicked worlde hereaf-
ter shall raile vppon my Deathe,
which

A Frendly Earewell.

which thing they can not do worse
then their fathers did of the death
of Christ our sauoure of his holye
Prophets, Apostles, and martirs.
Know ye (I say) that bothe before
God, and al them that be godlye,
and that truely knoweth, and fol-
loweth the lawes of God, ye haue
and shall haue by Gods grace e-
uer cause to reioyse, and to thanck
God highly, and to thinke good of
it: and in god, to reioyse of me your
fleshe and blud, whome God of his
gracious goodnes hath vouchsa-
fed to associate vnto the blessed cō-
pany of his holy martirs in heauē:
& I doubt not in the infinite good-
nesse of my Lorde God, nor in the
faithfull fellowship of his electe &
chosen people: but at bothe thier
handes in my cause, ye shall ra-
ther finde the more fauor & grace.
For the Lord saith that he will be
both

A Frendly Farewell.

both to them and theirs that loueth him, the more louinge againe in a thousand generations. The Lord is so full of mercy to them I saye: & theirs which do loue him in dede. And Christe saithe againe that no man can shewe more loue then to geue his life for his frende. Nowe also knowe ye all my true louers in God, my kinsfolke and Country-
mē, that the cause wherfore I am put to death, is euen after the same sorte and condiction, but touchinge more nie Gods cause, and in more weighty matters: but in the generall kinde al one, for both is Gods cause, bothe is in the maintenance of righte, bothe is for the commonwealth, and both for the weale also of the Christian brother: although yet there is in these two no small difference, both concerning the enemies, the goodes stolen, and the
maner

A Frendly Farewell.

maner of the fight. For know ye al,
as there: when the poze true mā is
robbed by y^e these of his own goods
truely gotten, wherupon he & hys
houshold shuld liue, is greatli w^o-
ged, and the these in stealing & rob-
bing with violence the poze mans
goodes, doth offend God, doth trā-
gresse his law, & is iniurious both
to the poze man and to the commen
welth: so I say know ye al that euē
here in the cause of my deathe, the
Church of England, I meane the
congregation of the true chosē chil-
dren of God in this realm of Eng-
land, which I knowledg not only
to be my neighbors, but rather the
congregation of my true spirituall
brethren and sisters in Christ, yea
members of one body, wherein by
Goddes grace I am and haue ben
grafte in Christe. Thys Church
of Englande had of late of the in-
finite

A Frendly Farewell.

finite goodnesse and aboundaunte
grace of almighty God , greate
substaunce , greate ryches, of hea-
uenly treasure: greate plentye of
Goddes true and sincere wooorde,
the true and wholesome adminis-
tracion of Chyestes holye Sacra-
menes, the hole profession of Chri-
stes religion truely and plainly
sette forth in Baptisme , the plaine
declaration and vnderstandynge
of the same taught in the holy Ca-
thechisme to haue ben learned of al
true Chyistians. This church had
also a true and sincere forme and
manner of the Lordes Supper,
wherin according to Chyestes own
ordinaunce and holy institution:
Chyestes commaundements were
executed & done. For bpō the bread
and wine set bpō the Lordes table,
thākes wer geuē, the cōmemorati-
on of the Lordes deathe was had,
the

A Frendly Farewell.

the bread in the remembraunce of
Christes body torn vpon the crosse,
was broken, and the Cuppe in the
remembraunce of Christes bloude
shed, was distributed, and both
cōminicated vnto al that were pre-
sent and woulde receiue them: and
thereunto were also exhorted of the
minister to do. All was done open-
ly in the mother tonge, so that eue-
ry thing might be both easely hard
and plainly vnderstand of all the
people to Goddes high glory, and
the edification of the hole Church.
This Church had of late the hole
diuine Seruice, all cominen and
publique Prayers ordeined to be
saide and hard in the cominen con-
gregatiō: not only framed and fa-
shioned to the true vaine of holye
scripture: but also all thinges so set
forthe according to the commaun-
dement of the Lorde and Sainte
Paules

A Erendly Farewell.

Pauls doctrine for y peoples edifi-
ficatio also in their bulgare tonge,
it had also holpe and holsome Ho-
melies in cōmendation of the prin-
cipall vertues, which are commen-
ded in scripture, and likewise other
Homelies against the moste perniti-
ous and capitall vices that bseth
(alas) to reigne in this Realme of
Englande. This Church had in
matters of controuersy, articles so
penned and framed after the holpe
Scripture, and grounded vpon the
true vnderstāding of Gods word,
that in shorthe time if they had bene
vniuersallie receiued they shoulde
haue bene able to haue set in Chri-
stes church, much concord and vni-
tie in Chrestes true Religion, and
to haue expelled many false errors
& heresies, wherwith this church
(alas) was almost nigh ouergone.
But, alas, of late into this spiri-

B.i. tual

A Frendly Farewell.

fuall possession of this heauenlye
treasoure of these godly ritches, are
entred in theues, that haue robbed
and spoyled all this heauenly trea-
soure away. I may wel complaine
on them and crye oute vpon theese
Theues with the Prophet, saying
Deus venerunt gentes in heredita-
tem tuam. &c. Psal. 79.

O Lord God the gentiles, hea-
then nations are come into thy he-
ritage, they haue defiled thy holpe
Temple, and made Ierusalem an
heape of stones, that is, they haue
broken and beate downe to the
grounde thy holpe Citie: This E-
thenische generation, these Theues
of Samaria, these Sabei and
Caldei, these robbers haue rushed
oute of their denes, and hath rob-
bed the Churche of Englande of
all the foresaide holpe Treasoure
of God, they haue carried awaye
and

A Erendly Farewell.

and ouerthrowne it, and in steade of Goddes holpe woorde, the true and right administracion of Chri-stes holy Sacraments, as of baptisme, and others, they mixte theyr ministry with mennes folish fantasies, and manye wicked and vngodly traditions withall.

In the steade of the Lordes holytable, they geue the people with muche solempne disguisinge a thinge they call it their masse, but in dead and in truthe it is a very maskinge and a mockery of the true Supper of the Lord. or rather I may call it a craftye Juglinge, whereby these false theues & Juglers hath bewitched y^r mindes of the simple people y^r thei haue brought the frō the true worship of god vnto pernicious Idolatry, & make them to beleue y^r to be Christ our Lord & sauio^r, which in deede, is neither God nor man,

A Frendly Farewell.

noꝛ hathē anye life in it selfe, but in
substance is the creature of breade
and wine, and in vse of the Lordes
table is the Sacramente of Chri-
stes body and bloude. And foꝛ thys
holy vse which the Lorde hathē or-
deined them in his Table, to repre-
sent vnto vs his blessed body toꝛne
vpon the crosse foꝛ vs, & his bloud
there shed, it pleased him to cal the
his body and bloud, whiche vnder-
standinge, Chyste declareth to be
his true meaning, when he saithē:
Do this in the remembrance of me.
And againe Saint Paule doth set
out the same moze plainly, speaking
of the same Sacramente after the
woꝛdes of the consecration, & say-
ing. As often as ye shall eat of this
breade and drinke of this Cuppe:
ye shall set foꝛthe (he meaneth with
the same) the Lords death vntil his
coꝛning againe: And here also these
theues

A Frendly Farewell.

theues haue robbed againe the people of the Lordes Cuppe, contrary to the plain words of Christ, writte in his Gospel. Now for the commē publike prayers which were in the bulgare tongue: these theues haue brought againe a straunge tonge, whereof the people vnderstand not one word: wherin what do they els but robbe the people of their diuine seruice, wherin they ought to pray together with the Priest. And to pray in a strange tonge, what is it but as sainte Paule calleth it barbarousnes, childishnes, vnprofitable folly: yea and plaine madnesse. For the godlye articles of vnitie in Religion, and for the holosome Homelies, what do these theues place in the stead of them, but the Popes lawes & decrees, lying Legandes: and fained fables and miracles to delude and abuse the simplicitie of

B. iii. the

A Frendly Farewell.

the rude people. Thus this robbery and thefte is not only committed (nay sacrilege, and wicked spoil of heauenly thinges) but also in ſtead of the ſame is brought in and placed the abhominable deſolacion of the tirant Antiochus, of proude Senacherib, of the Chameles faced king, and of the Babilonical beaſt. Vnto this robbery, this thefte and sacrilege becauſe I can not conſent nor God willing, neuer ſhal, ſo long as the breth is in my body, becauſe it is blaſphemy againſt God, high treason vnto Chriſt our heauenly king, Lord, Maſter, and our only ſauoure and redeemer: it is plaine contrary to Gods word, & to Chriſtes Goſpel, it is the ſubuerſion of all true godlines, and againſte the everlaſting ſaluacion of mine own ſoule, and all my brethren & ſiſters whome Chriſte my ſauoure hathe ſo

A Frendly Farewell.

so derely bought with no lesse pꝛice
then with the effusiō and shedding
foꝛth of his most pꝛecious bloude.
Therefore all ye my true louers in
God, my kinsfolk and countrymē,
foꝛ this cause knowe ye that I am
put to death, which by Gods grace
I shal willingly take with hartly
thākes to God therfoꝛe: in certain
hope wout any doubting to receiue
at Goddes hande againe of his fre
mercy and grace, euerlasting life.

Althoughe the cause of the true
man slaine of the thefe, he alpinge
hys neyghboure to recouer hys
goodes again, and the cause wher-
foꝛe I am to be put to death in a ge-
neralitie, is both one, as I said be-
foꝛe, yet knowe ye that there is no
small difference. These theues as
against whome I stand, are much
woꝛse then the robbers and theues
of the boꝛders.

B. iiii.

The

A Frendly Farewell.

The goodes which they steale are much moze pzeious, & their kinde of fighte are farre diuers. These theues are worse I saye: for they are moze cruell, moze wicked, moze false, deceitful & moze craftye. For those will kill but the body. These will not sticke to kil both body and soule. Those for the generall theft & robbery be called (& are in dede) theues and robbers. But these for their spirituall kind of robbery are called Sacrilegi, as ye would saye, Church robbers. They are moze wicked. For those goeth about but to spoile men of worldye thinges, worldy riches, gold and siluer, and worldy substance. These go about in the wais of the deuil (ther gostly father) to stele from the vniuersall church, and perticulerly from euery man, all heauenlye treasure, true faith, true Charity, and hope
of

A Frendly Farewell.

of saluacion in the bloud of our sa-
uioure Iesus Christe: yea to spoile
vs of oure Sauour Christ, of his
Gospell, of his heauenlye spirite:
and of the heauenly heritage of the
kingdom of heauen, so derely pur-
chased vnto vs with the deathe of
our Maister and sauioure Christ.
These be the goodes and godlye
substaunce wherupon the Christi-
an befoze God must liue. And with-
out the which he cā not liue. These
goodes, these theues, these churche
robbers, go aboute to spoile vs of.
The whiche goodes as to the man
of God they excel, and farre passeth
all worldlye treasure: so to with-
stande euen vnto the deathe suche
theues as go about to spoile bothe
vs and the hole Churche of suche
goodes, is most highe and honora-
ble seruice done vnto God.

These Churche robbers be also
much

A Frendly farewell,

muche moze false, craftye, and deceitfull then the theues vppon the borders. For these haue not the craft so to commend their thefte, that they dare abouch it. And therefore as acknowledging the selues to be euill, they steale commenlye vpon the nighte, they dare not appere at iudgements and sessions, wher iustice is executed. And whē they are taken and broughte thither: they neuer hange no man, but they be ofte times hanged for their faultes.

But these Church robbers can so cloke and coloure their spirituall robbery, that they can make the people to beleue falsched to be true, and true falsched, good to be euell, and euell good, lyghte to be darkenesse, and darkenesse lyghte, Superstition to be true Religion, and Idolatrye to be the true worship

A Frendly Farewell.

Ship of God: and that whiche is in
substaunce the creature of breade
and wine, to be none other substāce
but onlye the substance of Christe
the liuinge Lorde bothe God and
manne. And this there falshed and
craft they canne so Juggle and be-
wytche the vnderstandynge of the
simple, that they dare avouch it o-
penlye in Courte and in town, and
feareth neither hanginge nor hed-
dinge as the pooze Theues of the
borders do. But stoute and strong
like Rembrothe, dare condempne
to be burned in flaming fire quicke
& alive, who so euer will go aboute
to bewray their falshed.

The kinde of fighte agaynste
these Churche robbers, is also of
an other sorte and kinde: then is
that whiche is agaynste the theues
of the borders.

For there the true menne goe
forth

A Frendly farewell.

fozth againste the with speare and
launce, with bowe and byll, and al
suche kinde of bodely weapons, as
the trew men hath.

But here as the enemies be of
a nother nature: so the watchmen
of Chzistes flocke, the warriours
that fyght in the Lords war, must
be armed, and fight with another
kinde of weapons and Armour,
foz here the enemies of God, the
souldiozs of Antichzist, althoughe
the battell is set forth agaynst the
Churche by mortall men, beyng
fleshe and bloud, and neuertheles
members of their father the deuill:
yet for that theyz graunde maister
is the power of darkenesse, theyz
mēbers are spirituall wickednes,
wicked spirits, spirits of errours,
of heresies, of all deceate, and vn-
godlines, spirits of idolatrie, super-
stitiō, & Hipocresie, which ar called
of

A Frendly Farewell.

of S. Paule Principates & power-
ers, Lordes of the worlde and spi-
rituall subtilties conserninge hea-
uently thinges. And therefore oure
weapons muste be fit and meete to
fight against suche, not carnall nor
Lordly weapons as spere or lance,
but spiritual and heauēly: we must
fight against suche with the armor
of God, not intending to kill theyr
bodies, but their errors, their false
craft and heresies, their Idolatry,
Superstition and Hipocrisie, and
to saue as much as lieth in vs both
their bodies and soules. And ther-
fore as S. Paule teacheth vs, we
fight not against flesh and bloude,
that is, we fight not with bodelye
weapon to kill the man, but with
the weapons of God, to put to flight
his wicked erroures and vice, and
to saue bothe bodye and soule.

Oure weapons therefore are faith
hope

A Frendly farcwell.

hope and Charitie, righteousnesse,
truthe, patience, praier vnto God:
and our sword wherwith we smite
our enemies, we beat and batter, &
beare down al faished, is the word
of God. With these weapōs vnder
the banner of the Crosse of Chryste
we do fighte: euer hauinge an eie
vpon our graund Master, Duke,
and capitaine Chryst. And then we
recker oure selues to triumph and
to winne the crowne of euerlasting
blisse: when enduringe in this bat-
tell without anye shrinkinge or yel-
ding to the ennemies after the ex-
ample of oure graunde Capitaine
Chryste oure Master, after the ex-
ample of his holye Prophets, apo-
stles and martirs, when (I say) we
are slaine in our mortall bodies of
our ennemies, & are most cruelly &
without all mercy murdered down
like a mainy of shepe. And the more
cruel

A Frendly Farewell.

cruell, the moze painefull, the moze vile and spitefull is the kind of the death, wherunto we be put y^e moze glorious in God, the moze blessed and happy we reckon withoute all doubtēs our martirdome to be.

And thus much dere louers and frendes in God, my countrymen & kinsfolk. I haue spokē for your comfort: least of mi death (of whose life you looked peraduenture somtimes to haue had honesty, pleasures, and some comodities) ye might be abashed or think ani euil, but rather to reioyse if ye loue me in dede, for y^e it hath plesed God to cal me to a greater honoz & dignity, thē euer I did enioy befoze either in Rochester or in the sea of London, or euer shuld haue had in the Sea of Durham, wherbnto I was last of all elected and named: yea I compte it greater honoz befoze God in dede to die in his cause (whereof I nothyng

A Frendly farewell.

doubt) then is any earthly or tem-
porall promotion or honoz that cā
be geuen to a man in this worlde.
And who is he that knoweth the
cause to be Goddes, to be Chzistes
quarrell, and of his Gospell, to bee
the commen weale of all the electe
and chosen childzen of God, of all
the inheritours of the kingdome of
heauen: who is he (I say) y know-
eth this assuredly by Gods word,
and the testimony of his owne con-
science, as thzough th infinite good-
nes of God, not of my selfe, but by
his grace, acknowledge my self to
do, who is I say that knoweth this
and both loueth and feareth God,
in dede and in truth, loueth & bele-
ueth in his master Chziste and his
blessed Gospel, loueth his brother-
hode the chosen childzen of God, &
also lusteth and longeth for euer-
lastinge life, who is he (I saye a-
gaine)

A frendly farewell.

gaine) y^e wold not or can not finde
in his hart in this cause to be con-
tente to die . God forbid that anye
such should be that should forsake
this grace of God . I truste in my
Lorde God, the God of mercies, &
the father of all comfort, throughe
Jesus Christe oure Lorde: that he
which hath put this mind, wil, and
affection by his spirite in my hart,
to stand against the face of the en-
nemy in his cause, and to chose ra-
ther the losse of my worldye sub-
stance, yea and of my life to , then to
deny his known truth, that he will
comfort me, aid me, and strengthē
me euermore euen vnto the end: and
to the yelding vp of my spirite, and
soule: into his holy handes, wherof
I most hartely beseeche his holy sa-
cred Maiestie of his infinite good-
nes & mercy, through Jesus Christ
our Lord. Amen.

C. i.

Now

A Frendly Farewel.

Nowe that I haue taken my
leauē of my Countreimen and kins-
folke: and the Lord doth lende me
life and geueth me layfour, I will
bid my other good frendes in God
of other places, also farewell. And
whome fyrste or befoze other then
the vniuersitie of Cambzige, wher
as I haue dwelte, longer, founde
moze faithfull and hartie frendes,
receiued moze benefites (the bene-
fites of my natural parents onelye
excepted) then euer I did euen in
my owne native countrey wherin
I was borne.

Farewel therfoze Cābridge, my
louing mother & nurse. If I shuld
not acknowledge thy manifold be-
nefits, yea if I shuld not for thy be-
nefits at the least loue the againe
truely I were to be cōpted vngrate
& vnkind: what benefites haddest
thou euer, that thou vbest to geue &
be-

A frendly farewell.

bestow vpon thy best beloued children that thou thoughtest to good for me: thou diddest bestow on me all thy scole degrees. Of thy common offices the chaplainship of the vniuersitie, the Office of the proctorship, and of a common reader. And of thy priuate comodities & emoluments in colledges, what was it thou madest me not partner of? First scholer, then felow, & after my departure fro the, thou called me again to a masterhip of a right worshipful colledge: I thank the my louing kindnes for all this thy kindnes. And I pray God y his lawes and the sincere Gospell of Christe may euer be truely taught & faithfully learned in thee.

Farewel Pembroke hal, of late mine owne Colledge, my Cure and my charge: what case thou arte in nowe G D D knoweth. I knowe
C. ii. not

A Frendly Farewel.

not well. Thou wast euer named
sithens I knewe the which is now
a .xxx. yeres agoe to be studious,
well learned, & a great setter forth
of Christes Gospell, and of Gods
true word: so I founde the, and bles-
sed be God so I lefte the in deede.
No is me for the mine owne deare
Colledge: if euer thou suffer thi self
by any meanes to be brought from
that trade. In thy Orchard y wals
buts and trees if they could speke,
wold beare me witnesse, I learned
withoute booke almoste all Paules
Epistles, yea and I wene all the
Canonicall Epistles (saue only the
Apocalipse) of whiche studie al-
though in time a great part did de-
parte from me: yet the swete smell
therof I trust I shall carrye wyth
me into heauen. For the profit ther
of I thincke I haue felt in all my
life time euer after. And I wene of
late

A Frendly Farewell.

Iate whether they abide there now
or no (I can not tel) ther was, that
did the like. The Lord graunte that
this zeale & loue toward that parte
of Goddes word, which is a key &
a commentary to all holy scripture
may euer abide in that colledge so
long as the world shall endure.

From Cambridge I was called
into Kent by the Archbishop of Cā-
terbury Thomas Cranmer y most
reuerend father and man of God.
And of him by and by sent to be Vi-
car of Herne in East Kent. Where-
fore farewell Herne the worshi-
full and wealthy parishe, the fyrste
cure wherunto I was called to mi-
nister Gods word. Thou hast hard
of my mouth oft times the word of
God preached, not after the popishe
trade, but after Christes Gospell.
Oh that the frute had answered to
the seede, And yet I must kno-
ledge

C. iii,

A frendly farewell.

ledge me to be thy debtoure for the
Doctrine of the Lordes Supper,
which the at that time I acknow-
ledge God had not reueled vnto
me. But I blesse God in al þ godly
vertue and zeale of Goddes word,
which the Lorde by preachinge of
his worde did kinde manifestlye
both in the hart, life and woꝝkes of
that godly woman, there my Lady
Phynes. God graunte þ his word
take like effecte there in manye o-
ther mo.

Farewell thou Cathedral chur-
che of Canterburpe the Metropo-
litike sea, where of once I was a
member. To speake thinges plea-
sant vnto thee I dare not, for dan-
ger of conscience, and displeasure
of my Lord God. And to say what
lieth in my hart were now to much
and I feare were able to doe thee
now but a litle good.

Neuer.

A Frendly Farewell.

Neuerthelesse for the frendship I
haue founde in some there: and for
charity sake I wishe the to be wa-
shed cleane of all worldlinesse and
vngodlinesse, that thou maiste be
founde of God after thy name in
truth, Chyristes Church in dede.

Farewell Rochester, sometime
my Cathedrall sea. In whome to
say the truth I did finde much ge-
tlenesse and obedience, whyche I
truste thou wilt not saye the con-
trarpe, but I did ble it to Goddes
gloze, and thine owne profite in
God. Oh that thou haddest and
mighte haue continued and gone
forwarde in the trade of Goddes
lawe, wherein I did leaue thee.

Then thy charg and burden shuld
not haue bene so terrible and dan-
gerous, as I suppose verelye it is
like to bee (alasse) on the latter
Daye.

C. llii.

To

A frendly farewell.

To Westminster other aduertisemente in God I haue not nowe to say, then I haue said befoze to þe Cathedrall church of Canterbury. And so God geue the of his grace that thou maist learne in dede and in truth to please him after his owne lawes. And thus fare you well.

Oh London, London, to whome now may I speake in the, or whome shall I bid farewell: shall I speake to the Prebendaries of Doules, alas all that loued Goddes worde, and were true setters forth thereof are now as I heare saye some brēt and slain, some exiled and banished and some holden in hard prisō: and appoynted daily to be put to moste cruell deathe for Christes Gospell sake. As for the rest of the I know they coulde neuer broke me well, nor I could neuer delight in them. Shall I speake to the Sea therof
wher-

A Frendly Farewell.

wherein of late I was placed, almost and not fully by the space of iii. yeares. But what may I say to it, being as I heare say, I am deposed and expelled by iudgemente as an vniust vsurper of that rome.

O iudgement, iudgement: can this be iust iudgement to condemne the chief minister of Goddes word, the pastor and bishop of the Dioces, & neuer bring him into iudgemente, that he might haue hard what crimes were laide to his charge, nor neuer suffer him to haue any place or time to answer for him selfe.

Thinkest thou that hereafter whe true iustice shall haue place, that this iustice can euer be allowed either of God or of man: well as for the cause and hole matter of mi deposition, and the spoil of my goods which thou possessest yet, I referre it vnto God, which is a iust iudge.

And

A Frendly Earewell.

And I beseeke God if it be his pleasure, that that whiche is but my personall wronge be not laid to thy charge on the latter day. But this can I praye for thee. O thou nowe wicked and bloudye sea, why doste thou nowe set vp againe many alters of Idolatry, which by y^e word of God were iustlye taken awaye: whye haste thou ouerthrowne the Lordes Table: whye dost thou daily delude the people, Maskinge in thy Masses in the steade of the Lordes holye Supper, whiche ought to be commen aswell (saith the Chrysostom, yea the Lord him self) to the people as to the Priest: whye darest y^e deny to the people of christ contrary to his exprest comaundement in the gospel his holy cuppe: whye bablest thou to the people the commen praier in a straunge tōge, wherin, S. Paule commaundeth
in

A Frendly Farewell.

in the Lordes name no man shuld
speake befoze the congregaciō, ex-
cept it shuld be by and by declared
in their commen tounge that all
might be edefied. Nai harken thou
whorische bande of Babilone, thou
wicked limme of Antichriste, thou
bloudye Wolffe, whye slaiest thou
downe and makest hauoke of the
Pzophets of god: whye murtherest
thou so cruelly Christes poze selye
sheepe: whiche will not heare thy
voyce because thou arte a straun-
ger, and they will followe none o-
ther but theyr Pastoure Christe
hys voyce:

Thinckest to escape, oz that the
L O R D E will not require the
bloude of hys Sainctes at thy
handes. Thy G O D whyche is
the woozke of thy handes, and
whome thou sayest thou hast pow-
er to make . That thy Deafe
and

A Frendly Earewell.

and dum God will not in dede, nor
can not (althoughe thou arte not
ashamed to call him thy Maker)
make the to escape the reuenginge
hande of the highe and almightye
God. But be thou assured, oure li-
uinge Lord, our sauour and rede-
mer, which setteth on the righthād
of his father in glozve, he seeth all
thy wicked waies and cruelty done
to his deare members, and he will
not forget his holpe ones. And his
handes, O thou whozish Drabbe,
thalt thou neuer escape. In steade
of my farewell, to the nowe I say.
Fie vpon the. Fie vpon the filthye
Drabbe and all thy false prophets.

Yet O thou London, I may not
leauē thee thus, althoughe thy E-
piscopall sea, nowē being ioynded in
league with the seate of Sathan,
thus hath now both handled me &
the Saintes of God, yet I do not
doubt

A Frendly Farewell.

doubt but in that great Citie there
be many pꝛeuy mourners whyche
daily mourneth foꝛ that mischiefe
which neuer did noꝛ shall consente
to that wickednes, but do detest &
abhoꝛre it as the waies of Satan.
But these pꝛeuy mourners here I
will passe by and bid them farewell
with their fellowes hereafter, whe
the place and occasion shall moze
conueniently require. Among the
woꝛshipfull of the Citie, and speci-
ally which were in office of the me-
raltie, ye and in other Citezens also
whome to name now it shal not be
necessary. In the time of my mini-
sterie, whiche was from the latter
part of sir Rowland Hilles yeare,
vnto sir George Barnes yere, and
a great part therof, I do acknow-
ledge that I found no smal huma-
nitie and getlenes, as me thought.
But to say the truth that I esteeme
befoꝛe

A Frendly Farewell.

before all other for true Christian
kindnesse that is shewed in Gods
cause, and done for his sake: where-
fore O Dobbes, Dobbes, Alder-
man and Knighte: thou in thy pere
diddest win my hart for euermore,
for that honorable acte, that moste
blessed worke of God, of the erec-
tion and setting vp of Christes ho-
ly Hospitalles and truely religi-
ous houses, which bithe & through
the was begonne. For thou lyke a
manne of God, when the matter
was moued for the relief of Chri-
stes poore selye members to be hol-
pen from extreame miserie, hun-
ger and famine, thy harte was mo-
ued with Pity. And as Christ high
honourable officer in that cause,
thou calledst together thy Brethre
and Aldermen of the Citie, before
whome thou brake the matter for
the poore, thou pleadest theyr
cause

A Frendly Farewell.

cause, yea, and not only in thy own
Persone, thou diddest sette forth
Christes cause, but to further the
matter, thou broughtest me into
the Counsell Chamber of the Ci-
tie before the Aldermenne alone,
whych thou haddest assēbled there
together to heare me speake, what
I coulde saye as an aduocate by
office and duetye in the poore mens
cause. The Lorde wroughte with
thee, and gaue thee the consente
of thy brethren.

Whereby the matter was brou-
ghte to the Common Counsel, and
so to the whole bodye of the Citie.
by whome with an vniforme con-
sent, the matter was committed to
be drawne, ordered, and deuised by
a certaine number of the mooste
wittye Citizeins, and Politike, en-
dued also wth godlines, & with ready
parts

A Frendly Farewell.

hartes to set forward such a noble
acte as coulde be chosen in all the
hole Citie . And they like true and
faithfull Ministers, both to theyr
Citie, and to their Master Christe,
so ordred, deuised, & brought forth
the matter, that thousandes of sely
poore members of Christ, which els
for extrême hunger and miserie
shoulde haue famished and peari-
shed, shall be relieved and holpen
by , and shall haue cause to blisse
the Aldermen, the commen counsel
and the hole body of the Citie, but
specially thee o Dobbes, and those
chosen men by whome this hono-
rable worke of God was begone &
wrought: and that so long through
out all ages, as that godlye worke
shall endure : whiche I praye al-
mighty God may be euer vnto the
worldes end.

And thou o sir George Barnes,
the

A Frendly Farewell.

the truth is to be confessed to Gods glozve, and to the good example of other, thou wast in thy yeare not onely a furtherer and continuer of that, which before the, by thy predecessor Dobbes was well begon: but also diddest laboure so to haue profited the worke, that it shoulde haue bene an absolute thing, a perfect spectacle of true charitie & godlinesse vnto all Christendome.

Thine endeuor was to haue set vp an house of occupatongs, bothe that all kinde of pouertie, being able to worke, shoulde not haue lacked wherevppon profitablye they might haue bene occupied to theyr owne reliefe, and to the profit and commoditie of the comunen wealth of the Citie, and also to haue retyred thither, & poore babes broughte vp in the Hospitals, when they had come to a certain age and strength.

D. i.

And

A Frendly Farewell.

And also all those whyche in the
Hospitales aforesaide haue bene
cured of their diseases: and to haue
broughte this to passe (not wyth-
out diligence and laboꝝ both, of the
and thy bꝛethꝛen) thou obtained at
that godly king Edward that chꝛi-
stian and pierles Pꝛinces hande,
his Pꝛincelye place of Bridewell,
with what other things to the per-
formaunce of the same, and vnder
what cōdition it is not vnknown:
That this thine endeuoure hathe
not had like successe, the faulte is
not in thee, but in the conditiō and
state of the time, whiche the Lorde
of his infinite mercy vouchsafe to
amend, whē it shalbe his gracious
wil and pleasure.

Farewell nowe all ye Citezens
that be of God, of what state and
condition so euer ye be: vndoubted-
lye in London ye haue hard Gods
woꝝd

A Frendly Farewell.

word truely preached. My hartes
desire and daily praier shall be for
you, as for whom (for my time) I
know to my Lord God I am cōp-
table: that ye neuer swarue, neither
for losse of life or worldly goodes,
frō Gods holy word, and yeld vnto
Antichrist, wherupon must nedes
follow the great displeaser of God,
and the losse of your bodie & souls
into perpetuall dampnation for e-
uermore.

Now that I haue gon through
the places wher I haue dwelt any
space in the time of my pilgrimage
here vpon earth. Remembryng that
for the space of Kinge Edwardes
reigne, whiche was for the time of
mine Office in the Seas of Lon-
don and Rochester, I was a mē-
ber of the higher house of the par-
liamente. Therefore seinge my
God hathe geuen mee layloure,

D.ii.

and

A Frendly Farewell.

And the remembraunce thereof. I will bid my Lordes of the temporaltie farewell: They shal haue no iust cause by Gods grace to take it that I entend to say in ill part. As for spirituall prelacy, that now is, I haue nothing to say to them: excepte I shoulde repeate agayne a greate parte of that I haue saide befoze now, all readye to the Sea of London.

But to you my Lordes of the temporaltie, vnderstand ye thys firste. That when I wrote this, I looked daily, when I shoulde be called to þ change of my life. And thought þ that this my writinge shoulde not come to your knowledge befoze the time of the dissolucion of my bodye and soule shoulde be expired: and therfoze know ye that I had befoze mine eies only the feare of God, & Christian Charitie towarde you, which

A Frendly Farewell.

whiche moued me to write : for of
you hereafter I looke not in thys
wozld, other for pleaser or displea-
ser, if my talke shal do you neuer so
much pleasure or profit, you cā not
promote me. Nor if I displese you,
ye can not hurt me, or harme me:
For I shall be oute of your reache.
Nowe therefore if you feare God,
and can be content to heare the talk
of him that seketh nothing at your
hands, but to serue God, and to do
you good: herke what I say: I say
vnto you as. S. Paul saith to the
Galathians, I wonder mi Lordes
what hath bewitched you, that ye
so sodēly are fallen frō Christ vnto
Antichrist: frō Christes gospel vn-
to mens tradicions: from the Lord
that boughte you, vnto the Bishop
now of Rome. I warn you of your
pearill, be not deceiued, except you
will be found willingly consenters
D.iii. vnto

A Frendly Farewell,

unto your owne deathe. For if ye thincke thus, we are lay men, thys is a matter of Religion, we follow as we are taughte and led, if oure teachers and gouernors teach vs, and leade vs amisse, the faulte is in them, they shall beare the blame. My Lords this is true, I graunt you that both the false teacher, and the corrupt gouernoure, bothe shall be punished for the deathe of theyr subiecte, whome they haue falselye taughte and corruptlye ledde: And his bleud shall be required at their handes. But yet neuerthelesse shall that subiecte die the death him self also, that is: he shall also be dampned for his owne sinne.

For if the blind leade the blinde, Christe saithe not the leader only, but he saithe, bothe shall fall in the ditch. Shall the Sinagoge and the Senate of the Jewes (trow ye) which

A Frendly Farewell.

whych he forsooke Chziste and consented to his Deathe, therefore be excused, because Annas, Caiphas, with the Scribes and Phariseis, and their cleargy did teach them amisse: yea and also Pilate theyr gouernoure, and the Emperoures Lieuetenaunte by his tirranny did withoute cause put him to deathe. Forsothe no my Lordes, no: but notwithstanding that corrupt doctrine or Pilates washinge of hys handes, neither of both Chal excuse other, that sinagoge and seigniour, or Pilate. But at the Lordes hand for the effusion of that innocentes blud on the latter dai, al Chal drink of the deadlye whip. Ye are wittye and vnderstand what I meane. Therefore I will passe ouer thys, and return to tel you howe you are fallen from Chziste to his aduersarye the Bischyp of Rome.

D. iiii.

And

A Frendly Farewell,

And least my Lordes I maye per-
adventure thincke me thus barely
to call the Bishop of Rome Chri-
stes aduersarye, or to speake it in
plain termes to cal him Antichrist,
that it is don in mine anguish, and
that I do but rage, and as a despe-
rate man do not care, what I say,
or vpon whome I do raile. Ther-
fore that your Lordships may per-
ceiue my minde, and vnderstande
that I speake the words of truthe
and of sobriety, as S. Paule saide
vnto Festus. Be it knowne vnto
your Lordships al, that as concer-
ning the bishop of Rome, I nether
hate the person, nor the place. For
I ensure your Lordships, y^e liuing
Lorde beareth me witnesse before
whome I speake, I doo thincke
manye a good holy manne, manye
martirs and Saintes of God, hath
set and taught in that place, Chri-
stes

A Frendly Farewell;

thes Gospel truely:whiche therfore iustlye maye be called Apostolici, that is true Disciples of the Apostles. And also that Church and cōgregacion of Christians: Apostolicke Church, yea and that certaine hundzeth yeaeres after y same was first erected & builded vpon Christ, by the true Apostolicall Doctrine, taught by the mouthes of the Apostles them selues.

If ye will know how long that was, and how manye hundzeth of yeaeres: to be curious in poyntinge the pzeise number of yeres, I wil not be to bold, but thus I say, solōg and so manye hundred of yeres, as that sea did truely teach and pzeach that gospel, that religion, exercised that power, & ordered enery thing by those lawes and rules, whyche that sea receiued of the Appostles (and as Tertulyan saithe) and the apo-

A Frendly farewell.

apostles of Chziste, and Chziste of
God: so long that Sea myght wel
haue bene called Peter and Pauls
chair and Sea, or rather Chzistes
Chaire, and the Bishop thereof A-
postolicus, or a true Disciple of the
Apostles, and a minister of Chzist.
But since that time, that Sea hath
degenerated frō that trade of truth
and true Religion, whyche it re-
ceiued of the Apostles at the be-
ginning, and hath preached a no-
ther Gospell, hath sette vp an o-
ther Religion, hath exercised an
other power, and hath taken vpon
it to ordze and rule the Churche of
Chziste by other straunge lawes,
Cannons and rules, then euer that
Sea receiued of the Apostles of
Chziste, whyche thinges it dothe
at this daye, and hath continued
so doinge alas, alas, of to, to lōg
a time. From time I saye that the
state

A Frendly Farewell.

state and condition of this Sea,
hathe thus bene chaunged . In
truthe it oughte of dutye and of
righte to haue the names chaun-
ged, bothe of the Sea, and of the
sitter therein.

For vnderstande my Lordes, it
was neither for the Priuilege of
that place or Personne thereof, that
that Sea and Bishop thereof, wer
called Apostolicke: but for the true
trade of Chzistes Religion, whiche
was taught and maintained in that
Sea at the firste, and of those god-
lye menne. And therfore as truely
and iustlye as that Sea, then for
that true trade of Religion and cō-
sanguinitie of Doctrine, wyth the
Religion and Doctrine of Chri-
stes Apostles was called Aposto-
lick: So as truely & as iustly for y
cōtrariety of religion and diuersity
of

A Frendly farewell.

of doctrine from Christ and his apostles, that Sea and the Bishop therof at this day, both ought to be called, and are in dede Antichristian. The Sea is the seate of Sathan, and the Bishoppe of the same that mainteyneth the Abominations thereof, is Antichriste hymselfe in deede. And for the same causes this sea at this daye is the same whiche. s. Ihon calleth in his reuelacion, Babilon, or the whoze of Babilon, and spiritually Sodoma and Egiptus, the mother of fornications, and of the abominations vpon the earth. And with this hoze doth spiritually mell and lies with her, and committeth most stincking and abominable adultrye before God. All those Kinges and Princes, yea and all nations of the earth, which consenteth and doth vse and practise her abominacions.

That

A Frendly Farewell.

That is of the innumerable multitude of the to rehearse, some for example sake, her dispensacions, her Pardons, and Pilgremages, her inuocation of Sainctes, her worshipping of Images, her false counterfeit religion, in her monkery and frerage, in her traditiōs, wher by Gods lawes are defiled, as in her Massing, and false ministring of Gods word, and the sacraments of Christ amisse, contrarype clene to Christes woozde and the Apostles doctrine, whereof in perticularitie I haue touched somethinge befoze in my talcke, had with the Sea of Londō, and in other treatises moze at large, wherein if it shall please God to bring the same to light, that appere I trust by gods grace plainlye to the man of God, and to hym whose rule in iudgement of religiō is Gods word. That that religion
that

A Frendly farewell.

that rule, and order, that doctrine
and faith, whiche thys whoze of
Babilon, and the beast whereupon
she doth sit, mainteineth at this dai
withall violence of fire and sword,
with spoile and banishment (accoz-
ding to Daniels Prophecy) and fi-
nallye with all falshood, deceite, I-
pocrisye, and all kinde of vngodli-
nes, are as clene contrary to gods
word, as darknesse is vnto lighte,
or light to darknes, white to black,
or black to white, or as Belial vn-
to Christ, or Christ vnto Antichrist
him self. I know my Lordes & for
sawe when I wrote this, that to so
many of you, as should see this my
writting, and not beinge befoze en-
dued with the spirite of grace and
a light of gods word, so many wold
at these my wordes Lordlike stape
& spoze at, spit at it. But sober your
selues with patience and be still, &
know

A Frendly Farewell.

knowe ye þ in mi wꝛiting of this mi
mind was none other but in God,
(as the liuing God dothe beare me
witnes) both to do you profit & ple-
sure. And otherwise as for youre
displeasure by that time that thys
shall come to youre knowledg, I
trust bi gods grace to be in þ hands
& protection of thalmighty mi hea-
uenly father, and the liuing Lord,
which is (as S. Ihon saith) þ gre-
test of all. And the I shall not nede
I trow, what any lord: no noꝝ what
any king oꝝ prince can do vnto me.

My Lordes if in times paste ye
haue bene contented to heare me
sometimes in matters of Religion
befoze the Prince in the pulpit, and
in the Parliament house, and haue
not seemed to haue dispised what I
haue saide: when as els then if ye
hadde perceiued iuste occasion: ye
mighte haue suspected in my talk,
though

A Frendly farewell.

thoughe it had bene reasonable, e-
ther desire of woꝛldly gain, oꝛ feare
of displeasure. Now hathe the your
Lords hips moze cause to harkē to
my woꝛd, and to heare me patient-
ly seing now ye cānot iustly thinck
of me being in this case appoynted
to die, and loking daily whē I shal
be called to come befoze the eternal
iudge, otherwise, but that I onlȳ
study now to serue my Lord god: &
to say that thinge which I am per-
swaded assuredly by Gods woꝛde,
shall and doth please him, and pro-
fit all them to whome God shall
geue grace to heare & beleue what
I do say. And I do say euen that I
haue said heretofore, both of the sea
of Rome, and of the bishop therof,
I meane after this their presente
state at this day. Wherin if ye will
not beleue the ministers of God, &
the true preachers of his woꝛd, tru-
lye

A frendly farewell.

ly I denounce vnto you in Verbum
domini, except ye do repent betime,
it shall turne to your confusion: and
to your smarte on the latter daye.
Forget not what I say my Lordes
for Goddes sake forget not, but re-
meber it vpon your death bed. For
I tell you mozeouer as I knowe
I muste be comptable of thys my
speking thus, to the eternal iudge:
(who will iudge nothinge amisse)
so shall you be comptable of youre
duetye in hearing, and you shall be
chardged, if ye wil harken to Gods
word, for not obeying to the truth.
Alasse my Lordes, how chaunseth
this, that this matter is now a new
again to be perswaded vnto you:
who woulde haue thoughte of late
but your Lordships had bene per-
swaded in deede sufficiently, or els
that ye coulde euer haue agreed so
vnifozmely with one consent to the

E. i.

abo-

A Frendly Farewel.

abolishment of the vsurpacion of y^e bishop of Rome. If y^e matter were then but a matter of pollicy, wherein the Prince must be obeied, howe is it now made a matter, wherein as your Clergy saith now (and so saith the Popes lawes in deede) standeth the vnitie of the catholike Church, and a matter of necessitie of our saluacion. Hath the time being so short since the death of the .ii. last kinges, Henry the eight, & Edward his sonne, altered the nature of the matter? If it haue not, but was of the same nature and daunger then, as it is now, and be now, as it is saide by the Popes lawes, and the instructions sette forth in English to the Curates of the dioceses of Yorke, in deede a matter of necessitie to saluacion. Howe then chaunsed that ye were all (O my Lordes) so light, and so little pas-
sed

A Frendly Farewell.

sed vpon the Catholicke faith, and
the vnitie therof (without the whi-
che no mā can be saued) as for your
Princes plesures, which were but
mortal men to forsake the vnitie of
youre Catholicke faith, that is to
forsake Christe and his holy Gos-
pell. And furthermore if it were
then, and nowe so necessarye to
saluation, howe chaunced it also,
that ye al the hole body of the Par-
liament agreing, with you, did not
only abolishe and expel the Bishop
of Rome, but also did abiure him in
your persons, and did decre in your
actes great othes to be take of bo-
the the spiritualty and temporalty:
whosoever shuld enter into anywai-
ty & chargeable office in the commē
wealth. But on thother side, if that
lawe and decree, whiche maketh
the supremacy of the Sea and Bi-
shop of Rome ouer the vniuersall
C.ii. church

A Frendly Farewel.

church of Christ, a thing of necessitt
required vnto saluacion, be an An-
tichristian lawe (as it is in deede.)
And such instructions as is geuen
to the dioces of Yorke, be in dede a
setting forth of the power of y^e beast
of Babilon, bi the craft and falshed
of his false Prophets, as of a truth
compared vnto Gods word, & tru-
ly iudged by the same, it shal plain-
ly appere y^e they be: then my Lords
neuer thinck other, but the day shal
come when ye shalbe charged with
this your vndoing of that, that once
ye had well done: & with this your
periury & breach of your oth, which
oth was done in iudgement, iustice
and truth agreable to Gods lawe.
The hore of Babilon may wel for a
time dally with you, and make you
so dronke with the wine of her fil-
thy stewes and horedome, as wyth
her dispensacions and promises of
pardone

A Frendly Farewell.

pardon, A pena & culpa, that for dꝛō
kenes and blindnes ye may think
your selues safe. But be ye assured
when the lyuing Lord shal trye the
matter by the fire, and iudge it ac-
cording to his worde: when all her
abominations shall appeare what
they be. The ye my Lords (I geue
your Lordships warning in time,
repent if ye be happi, and loue your
owne soules helth, repent I say, or
els without all dout) ye shall neuer
escape the hāds of the liuing Lord
for the gilt of your Prince and the
breach of your oth. And as ye haue
banketed & linc with the whoze in
the fornication of her whozische dis-
pensacions, Pardons, Idolatry, &
such like abhomioacions: so shal ye
dꝛink, with her (except ye repent be
time) of the cup of the Lords indig-
nacion & euerlasting wrath, which
is prepared for the beaste, his false

A frendly farewell.

Prophets, and al their partakers.
For he that is Partner with them
in their whozedome and abhomi-
nations, must also be partner with
them of their plagues. And on the
latter day shalbe throwne in wyth
them, in the lake burninge wyth
brimstone and vnquenchable fyre.
Thus fare you wel my Lordes al.
I pray God geue you vnderstand-
ing of his blessed will and
plesure, and make you to
beleue and embrace
the truthe.
Amen.

A Frendly Farewell.

To the Prisoners in Christi-
tes Gospels cause, and to al them
whiche for the same cause are exi-
led and banished oute from theyr owne
countre, chosynge rather to
lose all worldly com-
modity then their
master Christ.



Farewell my deare belo-
ued brethzen in Christe,
both you my fellow pri-
sonners, and you also
that bee exiled and banished oute
of youre Countries, because ye
wyl rather forsake all worldlye
commodity then the Gospel of
Christe.

Farewel al ye together in Christ
farewell; and be meare. For you
knowe that the triall of your faith,
bringeth forth paciēce, and paciēce
shall make vs perfecte, whole and
C.iiii. sound.

A frendly farewell.

found on euery side. And such after
triall ye know shal receiue y^e crown
of life: let vs therefore be patiente
vnto the comming of the Lord. As
the husbandman abideth patiently
the former and latter rain. For the
encrese of his crop: let vs likewise,
be patient and plucke vp our hearts
for the coming of the Lord appo-
cheth apace. Let vs my deare bre-
thren take example of patience in
tribulation of the Prophets, which
spake likewise Gods word truelye
in his name. Let Job be to vs an
example of patience. And the ende
whiche the Lord suffered whiche is
ful of mercy and pity, we know my
brethren by gods word, y^e our faith
is muche more precious then anye
corruptible gold: and yet y^e is tried
by the fire. Euen so therefore oure
faith is tried likewise in tribulati-
ons, that it may be found (when the
Lord

A Frendly Farewell.

Lord shall appere) laudable, glozy-
ous and Honorable: For if we for
Christes cause do suffer that, that
is grateful befoze God, for therun-
to are we called. That is our state
and our vocation, wherwith let vs
be content: Christ we know suffred
for vs afflictions: leuing vs an ex-
ample that we shuld folow his fote-
steppes. For he committed no sinne
nor was there any guile founde in
hys mouthe, when he was railed
vppon, and all to reuiled he did not
threaten, but comitted y^e punishmēt
therof to hym that indgeth a right.

Let vs euer haue in freshe remē-
brance those wonderful cōfortable
sentences spoken by y^e mouth of our
sauoure Christe. Blessed are they
which suffer persecution for rygh-
teousnes sake, for theirs is y^e kyng-
dom of heauē. Blessed are you whē
men reuile you, persecute you, and
speake

A Frendly Farewell.

speake all euil againste you for my
sake. Reioyse & be glad, for greate
is your reward in heauē. For so did
they persecute the prophets, which
were before you. Therefore beare
this alway in your mind, y^e if anye
incōmodity doth chāce vnto vs for
righteousnes sake, y^e happy are we
whatsoever the world doth thincke
of vs. Christ our master hath told
vs before hande y^e the brother shall
put y^e brother to death, & the father
the sonne, & the children should rise
against their parēts & kil thē. And
y^e Chrestes true apostles should be
hated of all mē for his names sake
But he that shal abide patiētly vn-
to the end he shal be saued. Let vs thē
endure in al troubles patiently af-
ter the exāple of our master Christ, &
be contented therwth. For he suffered
being our master & Lord, how doth
it not then become vs to suffer? For
the

A Frendly Farewell.

the disciple is not aboue his master
noz the seruañt aboue his Lord. It
may suffice the disciple to be as his
master, and the seruaunte to be as
Lord. If they haue called the ma-
ster of the family, the master of the
housholde Belzebub, howe much
more shall they call so, them of his
household? Feare them not the saith
our sauioz, for all pzeuities shalbe
made plain. Ther is now nothing
secrete, but it shall be shewed in
lighte. Of Chzistes wordes, let vs
neyther be ashamed noz afrayde to
speake it. For so oure master com-
maundeth vs, saying. That I tell
pzeuely, speke openly abrode: and y
I tel you in your eare, pzeach it vp
on the house top. And be not afraid
of your selfe, of them whyche kyll
the bodye, for the soule they canne
not kyll. But feare hym whyche
canne caste bothe Bodye and
soule

A Frendly Farewell.

soul into hel fire. Know ye that the
heauenly father, hathe euer a gra-
tious eie and respect toward you, &
a fatherly prouidence for you. so þ
without his knowledge and per-
mission, nothing cā do you harme.
Let vs therfore cast al care vppon
him, and he shal prouide þ whyche
shal be best for vs. For if of .ii. small
sparrowes which both are sold for
a mite, one of them lighteth not on
the ground without the father.
And all the heeres of oure head are
nombred, feare not then saith oure
Maister Christe, for you are more
worth then many small sparowes.
And let vs not stick to confesse our
master Christ for feare of daunger
whatsoever it shalbe: remembryng
the promise that Christ maketh &
saith: every one that shall confesse
me before men, him shall I confesse
before my father which is in heauē
But

A Frendly Farewell.

But whosoever shal deny me, hym
shal I likewise deny befoze my fa-
ther whyche is in heauen, Chyriste
came not to geue vnto vs heare a
carnal amitie, and a woꝛldly peace
oz to knit his vnto y^e woꝛlde in ease
and peace: but rather to seperate &
deuide them from the woꝛld: and to
ioyn them vnto him self. In whose
cause we must if we wilbe his, for-
sake father and mother, and stycke
vnto hym, if we forsake hym, oz
shrink frō him for trouble oz dea-
thes sake, whiche he calleth his
crosse: he wil none of vs, we cannot
be his, if for hys cause we shal lose
oure temporall liues here, we shal
find it again and enioy it for ever-
more: but if in his cause wee will
not be contented to leaue nor lose it
here: then shal we lose it so, that we
shal neuer finde it, againe. But in
everlasting death.

What

A frendly farewell.

What though our troubles here be
painful for the time, and the stinge
of death bitter & vnpleasant: yet we
know they shal not laste in cōpari-
sō of eternity, no not the twinkling
of an eie. And that they patientlye
takē in Chřistes cause shal procure
& get vs, vnmesurable hepes of he-
uēly glory, vnto the which these tē-
poral pains & troubles of death cō-
pared: are not to be esteemed, but to
be reioysed vpon. Wōder not saith
S. Peter, as though it were anye
straung matter that ye are tried by
fire (hemeaneth of tribulaciō) whi-
che thing saith he, is done to proue
you. Nay but in ȳ ye are partners
of Chřistes afflictions reioyse, ȳ in
his glorious reuelacion, ye mai re-
ioyse w̄ mery harts. If ye suffer re-
bukes in Chřistes name, happy are
for the glory of the spirit of God re-
steth vpon you. Of thē God is reui-
led

A Frendly Farewell.

led and dishonored: but of you he is glorified. Let no mā be ashamed in y^e he suffereth as a christian and in Christes cause. For now is y^e time y^e iudgement & gods correatiō must begin at y^e house of God. And if it begin first at vs, what shalbe the end of those thinke ye, which beleue not y^e gospel: And if the righteous shal be hardly saued, the wicked and the sinner wher shal he apere: wherfor they which are afflicted accordinge to y^e wil of God, let thē lay downe & comit their souls to him, by wel doing as to a trusty & faithfull maker: this as I said may not seme straūg to vs. For we know y^e al t^{he} hole fraterniti of christes cōgregatiō in this world is serued wth the like: & by the same is made perfect: for y^e feruent loue y^e the appostles had vnto their master christ for y^e great cōmodities & increse of al godlines, which they felt by

A Frendly Farewell.

by their faith to ensue of afflictions
in Chzistes cause, & thirdlye for the
heapes of heauenly ioyse which the
same do get vnto the godly whyche
shal endure in heauē for euermore.
For these causes I sai, the apostles
of their afflictions did ioy, & reioys-
sed in that they wer had & accomp-
ted worthy to suffer contumelies &
rebukes for chzistes name: & Paul
as he glozified in the grace and fa-
uoure of God, whereunto he was
brought and stode in by faith: so he
glozified in his afflictions for the
heauenli & spiritual profits, which
resteth vppon them, yea, he was so
much in loue wyth that, y^e the car-
nal mā lothe the so much, y^e is with
Chzistes crosse, that he iudged hym
self to know nothing els, but chzist
crucified, he wil glozi he saith in no
thing els but in Chzistes crosse, yea
& he blesteth al those (as thoult true
I srae-

A Frendly Farewell.

Israelites and elect people of god)
with peace and mercy, which wal-
keth after y rule & after none other.

O Lord what a wonderfull spi-
rite was that, that made Paule in
setting forth of him self against the
vanitie of Sathan his Pseudopo-
stels, and in his claime ther, that he
in Chzistes cause did excell & passe
them all: what wonderful Spirite
was that I say, that made hym to
recker by all his troubles, his las-
bozs, his beatings, his whippings
his scourginges, his shipwackes,
his dangers and pearils by water
and by lande, his famine, hunger,
nakednes, and cold: with many mo
and the daily care of al the congre-
gacions of Chzist. Among whome
euery mannes paine did pearse his
hart, and euery mannes grief was
greuous vnto him.

O Lord is this Pauls primacy
f.i. wher

A Frendly Farewell.

Wherin he thought so muche good of it, that he did excel other: Is not this Paules sayinge vnto Timothy his owne schollers and doth it not pertaine to whosoever will be Chrestes true souldiour: bere thou (saith he) the afflictions like a good souldioure of Iesu Christ. This is true if we die with him (he meneth Christ:) we shall liue with him. If we suffer with him, we shall reigne with him. If we deny him, he shall denye vs: if we be faithlesse he remaineth faithfull, he cannot denye him self. This Paule woulde haue knowen to euery body. For ther is none other way to heauē, but Christ and his waye. And al that wil liue godlye in Christ, shall (saith Saint Paule) suffer persecution.

By this waye wente to heauen the Patriarckes, the Prophetes, Christe oure master, his Apostles, his

A Frendly Farewell.

his Martirs, and all the Godlye since the beginning. And as it hath bene of olde, that he whyche was borne after the fleshe, persecuteth him which was borne after the spirite. So it was in Ilaackes time, so said Saint Peter, it was in his time also. And whether it be so or no nowe, let the spirituall man, the manne (I meane) that is indued with the spirite of God, let him be iudge. Of the croise of the Patriarckes, if ye reade the booke of Genesis, ye shall perceiue.

Of other Saint Paule in fewe words comprehendeth much matter, speaking in a generalitie of the wonderfull afflictions, death, and tormentes, whiche the men of God in Goddes cause, and for the truth sake, willingly did suffer after much perticuler rehearfall of manye, he saith.

f.ii.

Other

A Frendly Farewell.

Other were racked: and dispised to be redemed, that thei might obtain a better resurrection. Other again were tried with Mockinges and scourginges, and mozeouer wyth bondes and imprisonment, they wer stoned, hewen insunder, teinted, fel and were slain vpon the edge of the sword, some wandzed to and fro in shepes pilches, in gotes pilches, forsaken, oppressed, afflicted, such godlye men as the world was vnwoorthy of, wandering in wildernes, in mountains, in caues, and in dens. And all these were commended for their faith. And yet they abide for vs the seruauntes of God, & those their brethren, which are to be slain as they were for the word of Gods sake, that none be shut out, but that we may all go together to mete our maister Christ in thair at his cominge, & so to be in blisse with him
in

A Frendly Farewell.

in body and soule for euermore.

Therfore seing we haue so much occasion to suffer and to take afflictions for Chzistes name sake patiently: so many commodities therby so waighty causes, so manye good examples, so great necessity, so sure promises of eternall life, and eternall ioyes of him that can not lye. Let vs thzowe away what so euer might let vs, all burden of sinne, & all kinde of carnalitie. And paciētly and constantlye let vs runne for the best game, in this race that is set befoze vs, euer hauing our eyes vpon Iesus Chzist the ringleader, capitain, and profiter of our faith, which for to haue the ioy set befoze him, suffered the crosse, not passing vpon ignomie and shame therof. & is set now at the righthande of the throne of God. Count this y he suffered such writh of sinners against

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hym

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him self, that ye should not geue o-
uer nor fainte in your mindes. As
yet brethren we haue not withstād
vnto death, fighting against sinne.
Let vs neuer forget (deare brethren
for Christes sake) that fatherly ex-
hortation of the wise that speaketh
vnto vs, as vnto his children, the
godly wisdom of god, saying thus.
My sonne dispise not the correcti-
on of the Lord, nor fal not frō him,
when thou art rebuked of him. For
whome the Lord loueth, him dothe
he correct, & scourgeth euery childe
whome he receiueth, what child is
he whome the father doth not cha-
sten? If ye be free from chastise-
ment (wherof al are partners) then
are ye bastardest and no children.
Seing then when as we haue had
carnall parents, which Christened
vs, we reuerenced them: Shall not
we be much moze subiect, vnto our
Spiri-

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spiritual father: and shall liue. And they for a little time taughte vs after their owne mind: but this father teacheth vs to our commoditie, to geue vnto vs his holines. All chastisement for the present time, appeareth not pleasant but painful. But afterward it rendereth the frute of righteousness on them, whiche are exercised in it. Wherefore let vs be of good chere (good brethren,) and lette vs plucke vp our feble members that were fallen or began to fainte, harte, hande, knees, and all the reaste, and lette vs walcke by a righte and straighte, that no Lympinge nor Haulting bring vs oute of the waye. Let vs loke not vppon the thinges that be presente, but with the eyes of our faith, lette vs stedfastly beholde the thinges that be everlasting in heauen.

And chose rather in respecte of p.

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whiche

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whiche is to come with the chosen members of Christ to beare Christes Crosse, then for his shorte life time to enioy all the riches, honours and pleasers of the brode world.

Why shuld we Christians feare death: cā death depriue vs of Christ which is all our comfort, our ioy, & our life: Nay forsoth. But contrary Deathe shall deliuer vs from this mortall body, whiche lodeth & beareth downe the spirite, that it can not so wel perceiue heauēly things in the which so longe as we dwell, we are absent from God.

Wherfore vnderstandinge oure state in that we be Christians, that if our mortal bodye, whiche is oure earthlye house, were destroyed, we haue a building, a house not made with hāds, but euerlasting in heauen. &c. Therefore we are of good cheare, and knowe that when we
are

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are in the body, we are absent from God. For we walcke by faith, and not by cleare sight. But we haue fiance, and had rather be from the body and present with God: wherfore we strue whether we be present at home, or absent abroad that we maye alwaies please him. And who that hath true faith in our sauioure Christ, wherby he knoweth somwhat truely what Christe our sauioure is: that he is the eternall sonne of God, life, light, the wisdom of the father, all goodnes, al truth, all righteousness and whatsoeuer is good, that hart can desire, yea infinite plenty of al these aboue that, that mans hart can either conceiue or thinke. For in him dwelleth the fulnesse of the Godhed corporally. And also that he is geuen vs of the father: and made of God to be our wisdom, our righteousness, our holynesse.

A Frendly farewell.

holinesse, and oure redemptiō: who
I saye is he that beleueth this in
dede, that wold not gladly be with
his master Christ:

Paule for this knowledge coue-
ted to haue bene losed from the bo-
dye, and to haue bene with Christ:
For that, he compted muche better
for him self, & had rather to be losed
then to liue. Therfore these words
of Christ to the theife on the crosse,
that asked of him mercye, were full
of comforte, and solace. This daye
thou shalte be with me in paradise.
To dye in the defence of Christes
Gospell, is oure bounden dуетie
to Christe, and also to oure neigh-
bor. To Christ: for he died for vs, &
rose again & he shuld be Lord ouer
all. And seing he died for vs, we al-
so (saith s. Ihon) shuld be oparto, yea,
geue oure life for oure brethren.
And this kinde of geuinge and lo-
sing,

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singe, is gettinge and winninge in deede. For he that geueth or loseth his life thus, getteth and winneth it for euermore.

Blessed are they therefore that dieth in the Lorde. And if they dye also in the Lordes cause, they are mooste happye of all. Lette vs not feare then death, whiche can do vs no harme, otherwise then for a moment, to make the flesh to smart: but that our faith which is fast fastned and fixed vnto the word of god, telleth vs that we shall be anon after death in peace, in the hands of god, in ioy, in solace, and that fro deathe we shall go straighte vnto life. For Ihon saith, he that liueth and beleueth in me shall neuer die: and in another place: he shall depart from deatg into life.

And therefore thys deathe of the christian, is not to be called deathe,
but

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but rather a gate or entraunce into
euerlasting life. Therefore Paule
calleth it but a dissolution and re-
solutiō. And both Peter and Paul
a puttinge of this Tabernacle or
dwelling house, meaning thereby,
the mortall bodye, as wherein the
soule or spirite dothe dwell here in
this world for a smal time. Yea this
Death may be called to the Christi-
an an ende of all miseries. For so
long as we liue here, we must passe
through many tribulations before
we can enter into the kingdome of
heauen. And now after that death
hath shot hys bolt, all the Christian
mannes ennemies haue don what
they can, and after that they haue
no moze to do. What could hurt, or
harne poore Lazarus that laye at
the rich mannes gate, his tozmer
penury and pouerty, his miserable
beggery and horrible sores & sick-
nes?

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nes? For so sone as death had stricke him with his dart: so sone came the angels, and caried him by into Abrahams bosome: what lost he by death? who from misery and paine is set forth by the ministry of Angels in a place both of ioye and solace. Farewel deare brethren, farewel, and let vs comfort our hartes in all troubles and in Deathe with the worde of God. For heauen and earth shal pearishe, But the worde of God endureth for euer.

Farewel Chrestes dere beloued spouse, here wādzing in this world as in a straunge lande farre from thine owne country, and compassed about on euery hand with deadlye enemies which ceseth not to assalt the, euer seeking thy destruction.

Farewei, farewel. O ye the hole and vniuersall congregation of the chosen of God, here liuinge vppon
earth

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earth, the true Church militant of
Christe, the true mysticall bodye of
Christ, the very household & familie
of God, and the sacred temple of the
holy ghost. Farewel.

Farewel, O thou little flock of
high heauenly pastor christe, for to
thee it hath pleased the heauenlye
father to geue an euerlastinge and
eternall kingdome. Farewell.

Farewel thou spiritual house of
God, thou holpe and royall priest-
hode, thou chosen generati-
on, thou won spouse.

Farewel. Fare-
well.

N. R.

F I N I S.

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